

tions were required than to make a new place upon which the dance is to be celebrated. After the termination of the feast, they return home, and the war recommences in all its vigour. From the moment a truce is announced, which is done by planting a branch of a cocoa tree on the top of the mountain, the war instantly terminates.

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THE FEAST PLACE

The feast place called *taha ko'ina* (*taha*, place) consisted of a paved dance area (*tohua*), always roughly in the form of a parallelogram and sometimes of a great size, surrounded by platforms (*paepae*). On the dance area there was frequently, if not always, a special space marked off by stone slabs set on edge for the choirs of old men who chanted. *Hii tohua* is given by Dordillon (8) as meaning seated on stones around the public place; *tuu*, as being the name of the square place surrounded by red tufa stone where rites over sacrifices were performed. There were stone back rests (*kepo*) against which chanters leaned. On the paved area itself were sometimes special small platforms on which a chief or chiefess sat. On the platforms at the times of festivals temporary houses were erected, different platforms and different parts of platforms being reserved for special purposes. At one end of or on one side of the area was a place of sacrifice (*me'ae*) on which stood the house of the high priest (*tau'a*) and where the priests and their assistants performed their rites. Opening on the feast place or near to it was always the chief's house; and on or near it was the warriors' *tapu* house. These dance areas were regarded as the property of the tribal chief, and as such constituted community centers for the tribe.

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The construction of a new feast place was itself, apparently, always a part of some great festival, such as, for example, a fête for the purpose of honoring the son of a chief or a great memorial celebration for the dead. In other words when a new feast place was made as a part of such a celebration, the building of it was a part of the rite, the feast place and the new temple constituting, so to speak, a votive offering.

Just as a man desiring to build a small house platform would give a small feast inviting his friends to come bringing stones, so the chief who desired to honor his son greatly instituted a great festival, inviting his people, and his allies, to bring stones, to aid in the work, and to make merry. When such a feast place was to be made all the tribe was called in and worked under the direction of the chief and his executives and master craftsmen. The work was *tapu* and the place and workers had to be kept free from contamination through contact with womankind. The great stones that were used in the platforms were brought by groups of men or one very large stone might be brought by a whole tribe working together. A tribe, or people, living by a quarry would contribute the cut

527 stone slabs. The stones were carried by lashing them to crossed poles
349 forming a frame like a bier. (See Stonework). According to Père
Siméon (7) the feast places were named for dead chiefs or for chiefs' children in whose honor they were constructed. Old feast places were sometimes made over or demolished and the material used for a new one. The first rite that was performed on the altar of the new feast place was doubtless always the offering of the human sacrifice that consecrated it.

Melville (3, p. 101) describes a feast place as follows:

... comprising an extensive oblong pi-pi terminating at either end in a lofty terraced altar, guarded by ranks of hideous wooden idols, and with the two remaining sides flanked by ranges of bamboo sheds, opening towards the interior of the quadrangle thus formed. Vast trees, standing in the middle of this space, and throwing over it an umbrageous shade, had their massive trunks built round with slight stages, elevated a few feet above the ground, and railed in with canes, forming so many rustic pulpits, from which the priests harangued their devotees.

Access was had to the enclosure through an embowered entrance on one side, facing a number of towering cocoa-nut trees, planted at intervals along a level area of a hundred yards. At the further extremity of this space was to be seen a building of considerable size, reserved for the habitation of the priests and religious attendants of the grove.

In its vicinity was the men's house. (See War.)

THE CELEBRATION OF THE FESTIVAL

527 When a great festival was planned, it often required restrictions
(*kahui*) on different foods for long periods, sometimes a year or more before the time set for the rite. This was to enable the people to grow pigs, and to make the fruits plentiful. The immediate preparations before the festival consisted in the construction of temporary houses at the feast place, in which visitors were to reside, and in which food was prepared and other preparations for the fête were made; the making of great ovens about the feast place in which hogs were to be baked; the pounding and cooking of *popoi* and preparation and serving of other kinds of food.

[43] On Nuku Hiva a custom called *moko* (to beg) consisted in going around the island soliciting provisions for a great feast. Each bay would be asked to supply and bring a certain amount of food. Those seeking provisions would go through the valleys, and, approaching a house would say, "*E moko i te puaka*" (I seek pigs). The request was never refused.

527 The following incident furnishes an example of the cooperative activity
476 in preparation for *ko'ina*. Once a great number of war canoes filled with men went around to Atu Ona from Pua Ma'u. The Na-iki were so frightened (according to the Pua Ma'u version) that they all fled to the hills. When they found that the Pa'aha-tai (the Pua Ma'u people) were friendly they came down and set to work to prepare a great feast. Now, at the

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and eaten as part of the ceremony. The house itself appears to have been of the ordinary dwelling type modified by greatly increasing the height of the roof. One house of this sort in Pua Ma'u is said to have been "three fathoms long, three fathoms wide, and ten fathoms high," but the height at least is almost certainly exaggerated. The end posts were made of several pieces of lumber spliced one above another and placed like those of an ordinary dwelling. There were three front posts. The front was open. The roof was thatched with breadfruit leaves and decorated with figures of birds made from red tapa and split bamboo, between which were placed *koufau* (bundles of sticks). There is said to have been a bird figure for every fathom of height. Within the house there was a *fata'a* called the *anau'u*. The only other objects in the house were three pieces of wood placed one on the *fata'a*, one half way up the house, and another at the top. Each of these pieces of wood was decorated with four designs called *tava* which were so arranged as to form an open square. A *taputoho* lived in this house. [824]

Tona Pou were houses tapu to women in which the men assembled to chant the *pue* (name chant). They are said to have been raised above the ground on posts and, according to Handy (32), were like the *fata'a* except for their larger size.

Canoe houses appear to have been purely utilitarian and did not exist in certain valleys because of the practise of carrying the canoes up into the *tohua* (assembly place) or of dismembering the canoes and distributing the parts among the various owners. They appear to have been most common in valleys having good beaches and the sites of the canoe houses in Pua Ma'u, Hiva Oa, are still remembered. An old man there, who had seen some of these structures, said they were open at one end, like the modern boat houses, but he could give no details of their construction. A modern house in the valley of Hatiheu, Nuku Hiva, suggested a possible form for these structures. One end of this house was like that of an ordinary dwelling. The other end was open. Two heavy posts of equal height were planted on either side. Their tops were connected by a heavy curved beam, convex side up, from the center of which a short vertical timber extended to the peak of the roof, supporting the ridgepole. 349 504

SUMMARY

The Marquesans employed two main house types, the canoe houses possibly forming a third. The simpler houses consisted of a roof resting upon the ground, while in the larger and more elaborate the roof was raised on one side only. Houses of the second type were normally built on terraces or platforms of stone which were often of considerable height. They were used as dwellings and sacred structures. When used for ceremonial purposes some of them were modified by 342